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rappelé quelque chose, where the literal meaning is to 'call back' something to the speaker, 'to remember'. This false analogy may have originated from deponent verbs with transitive meaning, *mihi sum secutus fortunam* ('I have sought for me fortune')².

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REVIEW

Notae Latinae: an Account of Abbreviation in Latin MSS. of the Early Minuscule Period (c. 700–850). By W. M. Lindsay. Cambridge: at the University Press; New York, G. P. Putnam's Sons (1915). Pp. xxiv + 500. \$6.00.

In 1907, a few months before his death, Traube laid the foundation for all subsequent study of Latin abbreviations in his monumental *Nomina Sacra* (Munich: Beck). In 1908, Professor Lindsay brought out his *Contractions in Early Latin Minuscule MSS* (Oxford: Parker); he has published (with the same firm) *Early Irish Minuscule Script* (1910: 12 plates) and *Early Welsh Script* (1912: 17 plates); and now this book, dedicated to Traube's memory, crowns the series—the most important discussion and tabulation of Latin abbreviations yet published. Professor Lindsay professes to confine himself to minuscule MSS of this period; we can only be grateful to him for including many interesting uncial MSS in his survey. Like all his work, this is marked by the most painstaking accuracy; every reference I have checked is exact, and the proof-reading is practically perfection.

This book claims only to be a work of reference for abbreviations; but it is much more. In its countless obiter dicta, one may learn the latest attribution of a famous MS, the newest theory of a school of scribes, or some hitherto unnoted content of a codex. The size and the convenience of the book are increased by Professor Lindsay's habit of repeating the date and provenance of a MS each time he mentions it, often with an illuminating discussion of problems which it raises. We may grant him that in such a work, with abbreviations arranged in alphabetical order, an index is not needed; but it would be a great help if, in the list of MSS at the end of the book, reference were made to these discussions. It would also save time if a catch-word were printed at the top of a page, indicating the abbreviation handled—so often does the discussion of one abbreviation cover several pages. And this discussion is no mere arrangement of data; it is an always interesting and generally convincing attempt to trace the history of the abbreviation, and its possible use as a criterion for placing and dating a MS.

Besides the material which Professor Lindsay, aided by the Carnegie Research Fund, has been gathering for several years, he has had access to Traube's unpub-

lished material. Incidentally, I must claim responsibility for a large share of the cases where he cites "according to Traube" (particularly for MSS in France and Italy), and can give chapter and verse from my notebooks.

The chief value of a review of this book must consist in the additions and the corrections which one is able to make. I shall therefore draw considerably upon my material, in the hope of contributing to the book's usefulness.

Under *aut* (p. 12, 1.6 from bottom) add Tolet. 15, 8 to the MSS using *a*. Under *autem* (p. 23, middle), note that Modena O I 11 has also *aut*, which I found in the Chieti MS Vat. Reg. 1997. Under *carus* (p. 28), add the ff cmi of the semi-uncial Verona LXI (59); the famous sacramentary Vat. Reg. 317 has *FR KR, FR S KMI, FRA KI, FF KMI*. The Leon palimpsest uses *KSMĒ*, and we find *krsmi* in the *Biblia Cavensis* (which is lacking from the list of MSS, though it falls within this period). I note also *FILIAE KRN* in a late inscription from Ostia (C. I. L. VI 19037). Under *cetera*, add the Leon palimpsest for CTR. On pages 35–36 (which deal with *eius* represented by reversed epsilon) may be noted the ninth century fly-leaves of Paris 536, a strange mixture of Visigothic and Insular. It is perhaps worth remarking, under *de* (p. 43), that the ancient symbol (a crossed D) is still used in Spanish-speaking countries; I have seen it on street signs in Cuba! On p. 44, 1.2, add Reg. 1997 to Reg. 886. Under *est* (§ 75, second paragraph) add Escorial P I 8 and S I 17 to the MSS using *e*; on p. 69, first paragraph, and p. 73, § 76, add that *e* (*esse*) occurs also in the ninth-century Visigothic fly-leaves of Ripoll 46 (Barcelona). On p. 69 bottom, under *+*, add 55 Sess. 2099. On p. 73, 1.10, add Paris 536. Under *filius*, add from Barb. 679 *FIŁ* (*filius*) and *FL* (*fili*, f. 90). This MS has for *fratres* (p. 83) *FF, FRT, FR S*. On p. 84, 1.2, it should be noted that the Barcelona MS has also *FR MEİ*; so on p. 89, 1. 17, that Barb. 679 has *FRT* also for *fratrem* (f. 2). Under *pater* (§ 98) add *P* (*patri*) from the Leon palimpsest; the p̄ire of Tolet. 35, 3 (s. IX) is common in later Visigothic. Under *gens* (p. 91), I should add that *gns* (*gentes*) is characteristically Visigothic, from the Sigüenza Latin-Arabic fragment on. Under *meus* (§ 145) add *m̄s* from a Ravenna papyrus of 557 (Van Hoesen, No. 95). To the examples under § 157, add *msrōdam* from the *Biblia Cavensis*. Under *nomen* (§ 182, a), add *nōmn* from Esc. R II 18 and T II 24. Under § 182, b, note that *nōm* (*nomine*) occurs in the Barcelona uncial. *Non* (§ 183) is more often abbreviated by *n̄* in Visigothic than is here implied; I have found it in Tolet. 99, 30; Ripoll 46; Paris 536, 609 and 4668. A variety not mentioned as Visigothic is the *n̄n* (alternating with *nō*) of the *Biblia Cavensis* (p. 145, top line).

Noster is a specially interesting article; Professor Lindsay is able to maintain that the system *ni* for

²The Italian language has a similar formation of compound reflexiv tenses, and we may notice that the Italian objective pronouns, *mi, ti, si*, are apparently of dative origin, from the Latin *mihi, tibi, sibi*.

nostrī, *nō* for *nostro*, dies out before 815, *nri* (also an early form) taking its place, while in Spain *n̄i* prevails. To § 189, add, from the uncial Verona 60, *N̄R*, *N̄R̄I*, *NOS*, *N̄IS*, *N̄OST*; to § 194, 3 add *D̄NM N̄* from the Barcelona uncial; this MS has *dnō nō* in a gloss. Verona 89 has also *n̄st* (*nostrī*). Monte Cassino 4 (a Visigothic MS perhaps later than 850) has in a gloss *n̄ri*, like the Leyden Corippus cited. Barb. 679 (cited p. 156, l. 5) has also *D̄NM N̄R̄*. In connection with § 200, next to last line, note that Verona 2 has *D̄NI N̄I* also. An early example of *n̄* for *numerus* is the papyrus of 443-4 (Van Hoesen, No. 78); it is not rare on inscriptions. On p. 158, l. 6, add *nm̄antur* (*num̄erantur*), in the Toletanus. For Visigothic abbreviations of *omnis*, the Cavensis is certainly the most bizarre—*hōms* and *hōmns*, and *hōma*; it shows *hōmptns* for *omnipotens*. Professor Lindsay has discovered that Anglo-Saxon MSS seem not to abbreviate *omnis*, while Irish MSS do; and in the Burgundian-Swiss-German area, *om* and *oms* form a rough test.

The article *per-prae-pro* would gain by compression and rearrangement, I think; it is difficult to refer to. The statement in § 224, l. 17, about the non-occurrence of *p̄* (*prae*) in Spain is too sweeping; but Esc. S I 17 and Ripoll 46 may well be from Catalonia, and therefore to be grouped with Montpellier 5 and Paris 536 and 609, in all five of which it is found. To the list in § 231 of early Visigothic MSS in which we find both forms for *per*, add the Cavensis. In § 240, under Visigothic, add from the Barcelona uncial, for *populum*, *P̄OP*, *P̄OPU*, *P̄OPL*, *P̄OPUL*.

Post is a particularly valuable article. On p. 195, l. 1, add the MS Tolet. 35, 3 for *p̄s*. In § 255, under Visigothic, add *pr̄opt* from Esc. S I 17. Under § 258, last paragraph, note that Barb. 679 has also *P(RO)T(ER)*.

To the examples of confusion due to misunderstanding of *quoniam* abbreviations, add those gathered in my Text Tradition of Ammianus Marcellinus (New Haven, Ct., 1904), pp. 55-57. In connection with § 330, b I may say that I have noted *quō* in the Insular Ambros. D 268 inf., which has *q̄m* also. So for § 333, I add that I found *q̄m* in Verona XIII (11), f. 81 v, top; and LIII (51), f. 71. In § 334, near end, Traube's citation of Zurich Cantonalbibl. 34 is doubtless from my notes; *quōm* I found on p. 11; the MS has also *quō* and *qm̄*. Under § 348, one might add, for the Cavensis, *rsp̄ndit* and *rsp̄ndt*; this MS has also *sc̄nds* (§ 357, 5).

Under *sequitur*, add *sq̄r* and *sq̄r̄* from Montp. 5 and later Visigothic. § 369, first line, should be qualified by the *sct* of the Sigüenza fragment. In § 378, end, it should be noted that *st* occurs in Tol. 15, 8. At the end of § 386, I also should like to know Traube's authority; but at the end of *tempore*, I can give his reference (Leon palimpsest, p. 128 of the reprint). Under § 399, an exception should be made for Esc. R II 18, which has also the crossed *l* for *vel*. Lindsay

finds another criterion in the *-ur* sign: "The use of the 2-mark for 'ur' (*t̄* 'tur', *m̄* 'mur') in Continental minuscule is as sure a criterion of lateness within our period as the use of *n̄i*, *nō*, etc., for 'nostrī', 'nostro', etc., is of earliness" (p. 376). "The 2-mark appears, as a rule, somewhere about the year 820" (p. 377). In § 479, last paragraph, note that Verona LIII (51) also shows the Visigothic *s*-symbol. This MS has *d̄nm ihm xp̄* (p. 402, § 6) and *dād* (*David*), § 7. To the Israel abbreviations on p. 408, add *ISR* from Verona I (1) app., and *IR̄HL* from Verona II (2) and the semi-uncial Vulgate palimpsest of Leon. To the varieties under *sanctus* may be added the *sct* and *scta* of the Vatican papyrus of 556-569 (Van Hoesen, No. 99). *Spalis* (*spiritalis*, p. 411) is found also in Verona 20. On p. 420, note that the Toletanus 15, 8 abbreviates *vocare* by *ūcr*. For *comitem* (p. 422), the Leon palimpsest has *CMT*; and for *consulibus*, it has, besides the forms given, *C̄ONSSBS*, *C̄ONSSLIS*, *C̄ONSSB*, *C̄CSSLB*, *C̄CLBB*, *C̄OSSB* and *C̄ONSS*. I should add *concilium* and *explicit* to the list of notae in this chapter. On p. 434, add *pc̄cis* (*peccatis*) from Tolet. 35, 3. Under *perpetuus*, add that the Leon palimpsest also uses *PP* for *proposita*; it has also *PP̄O* (*praefectus praelorio*) and *P̄U* (*praefectus urbis*) (§ 104, end); I found also *PR̄OCL* and *PR̄OCNSLM* for *proconsulem*. *Provincia* (p. 438) is indicated by *prōuc* in Verona LXI (59), semi-uncial part; it has *titl* for *titulus*.

The list of MSS at the end is most handy; if only, out of his great knowledge, Professor Lindsay had added some bibliographical notes to it! On p. 467, to MS 6224 no date is assigned; it is called 7th century on p. 154. On p. 481, it should be added that Reg. 267 came to Limoges from Fleury; a Visigothic corrector has gone through both parts of the MS, as was first noted by Liebaert. On p. 493, the MS theol. F 46 (see p. 55, bottom) is omitted.

The book closes with two lists of symbols—one showing the contrasts between Britain, Spain, Italy and the rest of the Continent, the other those differing in Irish and Anglo-Saxon.

In closing, let me say that the book is an indispensable handbook for all students of medieval history and literature as well as of paleography; and that it is a work of the first rank in every respect.

AMERICAN ACADEMY IN
ROME.

CHARLES UPSON CLARK.

THE CLASSICAL ASSOCIATION OF NEW ENGLAND THIRTEENTH ANNUAL MEETING

The Thirteenth Annual Meeting of The Classical Association of New England was held at Loomis Institute, Windsor, Conn., on March 22-23. Loomis Institute is beautifully situated on a small plateau, about six miles from Hartford, not far from the junction of the Farmington and Connecticut Rivers. The perfect weather, and the charming hospitality of the Institute helped to make the meeting a memorable one.